

JUDAH ON JORDAN.

(Josh. xix, 34.)

A SIMPLE explanation of this curious reading occurs to me as follows. The Hebrew is—

וכי הודה הירדן

The *Daleth* and the *Resh* are so easily confused, and are so well known to have been confused in many cases in the Old Testament, as also the *Heh* and the *Cheth*, that we might very well read Hurah for Hudah.

Hurah ha Yarden would mean "the Hollow of Jordan," and is thus equivalent to the *Ghor*, or hollow, which was the real east boundary of Naphthali—just as "Judah on Jordan" is said to be. The roots Kûr, Ghor, and Khor are all allied to each other. It is interesting to find the Ghor noticed under this name in the Bible.

C. R. C.

SAUL'S JOURNEY.

THIS question is likely to be long disputed because of the meagre nature of our information. I may perhaps be allowed once more to state a route which seems intelligible. It does not seem to me that any value attaches to ideas of *view* from any point on the journey, because nothing is said in the Bible about such a view. It is assumed by the disputants in the last *Quarterly Statement* that the "land of Benjamin" is mentioned in connection with Saul's journey. This is not the case. The Hebrew says (1 Sam. ix, 4) "he went across the *Aretz Yemeni*." This may be rendered "the land of the south," and seems to show a change of direction. It is not said whence Saul started, whether from Zelah or Gibeah. But he went—

Through Har Ephraim — Jebel Nâblus.

„ Aretz Shalisha — probably near Kefr Thilth.

„ Aretz Sh'alim = "land of caverns."

„ Aretz Yemeni = "land of south."

To Aretz Tzûph, or "of the view."

This name in Arabic might be either Safa or Shûfa. I should be sorry to be too positive as to the exact site of the Nameless City, but Kirjath-Jearim is a very likely place for Samuel to have visited, because the ark was then at this city. It stands on the south side of a valley, and on the north side just opposite is a ridge with two ruins called *Shûfa*, which may represent Zuph very properly.

There is a curious indication also in the expression "the end of the city" (verse 27), for this expression is also used of Kirjath-Jearim (Josh. xviii, 15). It refers, perhaps, to the curious spur on which the old ruin 'Erma stands.